The Catholic Record.

LONDON, SATURDAY, JAN. 3, 1903.

STILL ANOTHER SECT.

We are informed that a wayfarer from the East intends coming to Canada to lay before us another scheme of religion. We do not know what we have to expect, and so the all-around readiness for a new sensation. Possibly it is a conglomeration of sayings that child born of woman. When He begins have flourished among the bazaars from His work, asserts His title and proves ont ourselves from the Arabian nights, like in all the arts of attracting atten authority when coming from the lips of a picturesquely attired Oriental.

He may intercept some of the men and women who run after fads, that is, if they are not all under the wings of But if the Babe of Bethlehem be not Christian Science. But at any rate he God, Who is He? A reformer—a Jew cannot enunciate greater absurdities who would exchange his short day of

Time and a ain one has to wonder at the cocksureness of the statements of the average disbeliever in Christianity. Egyptian tricks? But, then, now ex-There are, of course, some who talk plain that the light of Bethlehem shone about the victories of science over upon man, dissipating his ignorance; religion and hear in every new inven- upon the home which had been desetion the knell of the supernatural. But erated, bathing it in a splendor of purity they are merely given over to the use by sanctifying the marriage tie; upon of cant phrases, either because it is society, purifying it from corruption the fashion to do so, or because and re-establishing the reign of truth they deem it manly to proclaim and justice. What of the millions who They, however, do not count. They are but obeying the behests of some self constituted teacher, crying out Him? his watchwords and prating the while of freedom. Just as in a preceding items are but a dream, the hallucinations generation men assumed a Byronesque of an impostor, explain how they made method of living, so these gentry don their way and, despite a thousand philosophical cast-offs and give exhibi- obstacles, became the most precious tions to a wondering public. That publicities of mankind. It were too long lie may be large or small, but every a story to rehearse its triumphs. Back tude of skepticism with abhorrence section of the country has an opportunity to make merry over the antics of this sort of citizen. A dose of day, but we have filled your cities, Spenser or Huxley is sometimes responsible for them: at others a feeble hold upon the principles of morality explains the performance. But they as well as their teacher are one in the possession of an overweening conceit that makes them proof against argument and lulls them into the conviction that Christians are fools. They are satisfied with figurents although the belief of the centuries points out their falsity, and men whose names are not writ in water

knew them not. THE LESSON OF THE CRIB.

out in a hundred tones from their of her Founder, hearts and minds. They reached out for something to satisfy the yearning of the human heart. And for this they the carpers and criticizers-the men wanted the God Whom they had lost, and women who make it their busihope that they too might see Him Who holds no meaner objects than had walked with man and spoken to people. They are on the watch for any him as friend to friend in a far-off time t ansgression of their neighbour, kept them faithful to their quest. They wailst their own cowardly souls looked into the external world for some are haunted by deeds which traces of His footsteps, only to be baffled they keep from the gaze of the and to put on record the account of their public. They cover up their tracks failure. They looked into their own and play the role of angels. And all hearts and tricked out its foolish to while, with hints and insinuations and imaginings in bronze and marble. calumnies - for your double-tongued Their best and brightest grasped but hypocrite steps at nothing — they make half the truth and they were not slow life harder for others. Provided he to acknowledge it. Acute and subtle, can compass his own ends, and escape earnest and energetic they were, and detection, he will use any weapon to yet despite these advantages they were slay his brethren. He will play the part groping in the dark, and again do we of a spy, misinterpret motives, conhear them confessing their doubts and coct stories, resort to baseness that ignorance and declaring there was no would make a decent pagan sit up in a more intimate manner than had ever been known before. Unknown He prompt him to touch. came and obscure, a little Child nestling in his mother's arms-as true a man as was ever born of woman - but the Eternal God.

little Infant on which the shepherds all eternity: it added on another, a temporal nature, which He had not forbid! that it was complete and perfect, the Son of God took hold of it, assumed it is such a manner as to make it His own.

The power? No; the will. What we have in us.

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The power? No; the will. What we have in us.

The power? No; the will. What we have in use what God has church and other institutions, I blu h church was a co-for the meagre sums many of our rich given us and what we have in us.

This we believe, and as we kneel in adoration before the crib we must needs think what a wondrous answer God gave to the prayers and longings of humanity. He put away His glory, emptied Himself of His power, and came with our flesh to instruct and encourage us, to leave no means untried to win our thoughts and affection.

But there are those who stand

before the Crib curiously and Christians must keep their nerves in critically. For them the Child at Bethlehem is like any other time immemorial. We could pick them it, he will be but a man, versed if you but they have a greater piquancy and tion, dowered with a character unfleched by the slightest stain-but not God. Despite the fact that He picks up the world and refashions it, they refase to see the splendor of the Godhead. popularity for the night of the Cross' upon the fancies of the populace with

> If the good tidings we hear of Christin the ages Tertullian could say to the Roman officials: We are but of yeste. islands, market places, the very campwe have left you only your temples, and Christ triumphs to-day in the souls of ren. men-in the Christian home-in every phase of life from birth to death.

Said Napoleon: There is no God in heaven if a man has been able to con ceive and to execute with such success the gigantic plan of stealing Supreme homage for himself, in usurping the name of God. Without the Church the Divinity of Christ is hanging in the balance. Divines ignore and deny it, crease among Protestants. But the

Let us hope that the season may have some beneficial influence on the souls of ght Him everywhere : and the ness to defame their neighbors. Earth hope but from a Redeemer, and the and wonder—and then give sapient Redeemer was to come. The promise advice on charity. But it rings was the only gleam of light during the false. Men are quick to notice the darkness. Prophets saw Him atar off— discordant strain and to wonder why. and limned His picture, and in the ful- The reason is simple. A man can give ness of time the Son of God made His but what he has, and therefore nothing entry unto the world to lead His chil- fresh or beautiful from the poisonous dren back to the path of justice and heart of a slanderer. He is a thing untruth—to communicate Himself to them clean, shambling through the world, defiling all that petty spite and jealously

> But let us hope-'A sinable by all
> Peace in oursever, and union with God
> For him to wacun I epeak, an easy road
> Life 0.04."

But the Incarnation does not mean that within the outward form of the little Infant on which the shepherds gazed were two persons. It means an union more intimate than this. It did not make God other than He was from all eternity: it added on another, a so little, and, instead of mounting with wings like eagles, grovel in the dust wings like eagles, grovel in the dust object of the same many and confess sin alternately? Is it that the power of God is not within all eternity: it added on another, a so little, and, instead of mounting with wings like eagles, grovel in the dust object of the States whose members give proportion at the confess sin alternately? Is it that the power of God is not within a state of the confess sin alternately? Is it little, and, instead of mounting with wings like eagles, grovel in the dust object of the states whose members give proportion at the confess sin alternately? Is it little, and, instead of mounting with wings like eagles, grovel in the dust object of the states whose members give proportion at the state of the confess sin alternately? Is it that the power of God is not within a state of the confess sin alternately? It is added on another, a state of the confess sin alternately? It is a state of the confess sin alternatel o little, and, instead of mounting with us? Is it literally that we are not able to perform Ged's comman aments? God forbid! We are able. We do have a feels it his duty to give to the very before. But that temporal nature was power within us to do what we are com-

PREACHER LAUDS CATHOLIC

CHURCH, TRENTON.

Philadelphia Catholic Standard and Times. Trenton, Nov. 25.

Considerable discussion has been occasioned among non-Catholic ministers and laymen in this city as the result of a sermon presched Sunday evening by Rev. Hamilton Schuyler in County P. E. Church, entitled "What Churchmen May Learn From Roman ing by

attoiles." The congregation of Trin-y Church numbers among its men-ers leaders of the fashion and wealth bers leaders of the fashion and weard of Trenton, and Rev. Mr. Schuyler is one of the most prominent Protestant dergymen of the city. The church was crowded to the doors. Among other things the speaker said:

"Roman Catholies are wont to complain that the doctrines which their cooless are misstated and

hurch teaches are misstated and often caricatured by those who do not belong to their communion. Doubtless in many instances this is true. Certo state their teachings that it be done ignominy? An impostor who played fairly and without any attempt to draw

unwarrantable conclusions.

Although in matters of faith and practice we differ as widely as the two poles from Rome, there is no reason why we should not pay our tribute to the many good points which the Roman system contains, and particularly to the System contains, and particularly to the Christian virtues so conspicuously apparent in the lives of many of her members. That they give a hearty and cheerful compliance to the commands of their Church, that they strive implicitly to do her will, no matter what it may not them are traits that ought to call member he does not look at it from our standpoint, and therefore beliefs and practices which seem strange and in-comprehensible to us are not only credcomprehensible to us are not only credible and proper to him, but as undoubtedly true and necessary. If we sometimes wonder at what we are apt to call his credulity, he regards our attiif we think he believes too much, he is

sure we believe too little. LOYALTY TO THEIR CHURCH.

"I would place loyalty to their Church as amongst the foremost of the virtues dated on broad lines, that they aim to exhibited by our Roman Catholic breth-minister to humanity, irrespective of as allongs are as allongs as allongs are allongs as allongs are allongs are allongs are as allongs are allo for any worldly advantage, not to es-cape persecution will be falsify or equivocate on this point.

equivocate on this point.

"If religion were a mere matter of compliance with outward observance, then certainly the Roman Catholics would be the most religious people in the world. There is no body of people more serundants in their attention to more scrupulons in their attention these things. Attendance at the church and there is none to say them nay.

Latitudinarian opinions are on the inrepetition of prayers and other acts of devotion are thing; for which they must be accorded the foremost hem men wrestled with the problems that vex our men of science. The questions of origin and destiny ring that vex our men of science with authority she is clothed, with admiration when I contemplate the crowds which throng the Roman contemplate the contemplate that the problems are contemplated to the contemplate that the problems are contemplated to the contemplate and contemplated the contemplated the contemplated the contemplated the contemplated that the problems are contemplated to the contemplated that the problems are contemplated to the contemplated that the contemplated that the contemplated that the contemplated the contemp Christian people are lying comfortably in bed. A religion which is able to make people shake off natural sloth and independ and set them. indolence and set them about their religious duties as the first obligation incumbent upon them has certainly a great deal to commend it from any point of view. It may be said, of course, that the strict discipline of the Church requires this specifies of their case and requires this sacrifice of their case and comfort, but what of that? It is cor-

ta niy a virtue to cheerfully obey an authority which is recognized a divine. Roman Catholicism lays great stres upon the performance of outward acts white Protestantism affects to make light of such things. In this attitude I am firmly convinced that Roman Catholicism is right and Protestantism whol wrong. A genuine religion must manifest itself in some outward way. A man who seldom or never attends divine ser vices, who declines to avail himself of the sacraments of Christ's appointing, who openly makes no confession of his tainly not a religious man. The Roman authorities understand human nature, and when they lay down certain definite rules and regulations governing the outward expression of religion and insist upon their loyal observance as the evidence of the individual's sincerity, they show the greatest wisdom. It is fol to talk as though religion could divorced from its outward forms. Re as some seem to suppose. It includes ethics, but it comprises infinitely more R ligion is the attitude of the sou wards its Creator, and that attitude must find expression in all the depart ments of man's complex nature.

LIBERALITY TO THEIR CHURCH. " Liberality to the Church is another distinguishing note of the Roman Catholics. In what other religious body will you find so great a willing among its members to contribute of their riches or of their penury to the needs of the Church ? I suppose the is no Christian body in the United utmost of his ability. When I realize

people think sufficient to contribute to

VIRTUES.

IE REV. HAMILTON SCHUYLER VOICES
ELOQUENT TRIBUTE IN TRINITY P. E. teel for their Church. The fact is, we care for their Church. The late is, we are willing just as we are willing to sacrifice ourselves for it. No more. Almsgiving is a Christian obligation; it is something which no person can omit without serious injury to his spiritual life. A religious fervor which expends itself in the utterance of pious expressions and at regular attendance at divine service, yet omits the duty of almsgiving, has a very small value. The reverence Catholics feel inwardly they are not ashamed to show outward ly. Protestants often claim to feel an inward reverence for things set apart ward expression. They seem to think that by doing so they might be accused of verging upon superstition. But surely because there are instances of exaggerated reverence and because some persons who are ignorant and sapers itious attribute to the symbol the merits and virtues of that which it represents is no valid reason against rainly Roman Catholics have a perfect showing reverence where reverence is right to demand from any one claiming due. We ought to honor the Roman Catholics for the frank and open manne in which, notwithstanding popular mis-representations they pay their tribute

RIGHT ON THE SCHOOL QUESTION.
"Another point which it seems to me i upor ance attributed by Roman Cathoites to the religious education to the children. Viewing the matter from their standpoint, we must admit that they are justified in establishing their own schools where their children may be taught the religion which they pro-iess. Bodies other than Roman Cath olics attempt to do this in the Sunday schools. Catholics believe that such teaching of religion is not sufficient: they desire that religion shall enter into the daily life of the child and that a knowledge of it shall go hand in hand with secular studies. Who shall

say they are wrong?
... Whatever one may think of the doc trinal beliefs of Catholics, every fair-minded person must admit that in works institutions of practical charity they lead all o her Christian bodies. That in the main these institutions are conminister to humanity, irrespective of race or creed, I presume no one will question. To the devoted men and to the work, not expecting or receiving any earthly reward, surely no one will refuse the fullest meed of praise. Their pious labors and self-sacrificing devotions in the cause of humanity are among the brightest jewels in the crown of our common Christianity.

of our common Christianity.

'The Roman Church is certainly one of the greatest bulwarks protecting society from disorder and anarchy. Many of its prelates have done notable service in the cause of social reform, and they stand high in the estimation of state-men and patriots. There have been times when waves of Protestant gotry, as instanced by the Knownothing movement, have swept over the country and given rise to bitter feelings on both sides. Happily we may believe that these religious quars are things of the past. There is Roman Catholies as such are just as patriotic, just as law-abiding, just as nonest and just as conscientious as R. other people."

5,000 CONVERTS

RECEIVED INTO THE CHURCH EVERY YEAR IN NEW YORK—THE CONVERTS

The meeting of the Catholic Converts December 1, was the occasion of a most istinguished gathering. On the platorm were Jesse Albert Locke, the president of the League, Mr. Stanton president of the League, Mr. Stanton Floyd-Jones, Mr. Stuart A. Coates, Rev. Robert Eaton, from the Birming-man Oratory, England, the spiritual director of the League, together with this Grace Archbishop Fariey. In the representative Catholics, many of whom were converts, while others iom were converts, rought up in the faith still are deeply aterested in the convert movement.

Locke took occasion in pening address to explain, again that xclusively of converts. as larther," said he, "from the idea the original founders of the League han to segregate converts apart by a type of Catholics different from other Catholics. We are not a league of converts but a gathering of Catholics, purpose of emphasizing a movemen which has for its purpose the making of converts and of assisting in a social vay and indeed in other ways, if need e, those who have made sacrifices of

he Church.' Mr. Locke read a beautiful letter

God, but finally became convinced that where there was no settled principle of where there was no settled principle of authority, but rather jarring teachings and inharmonious oeliefs, the spirit of unity or ef Catholicity could not exist. Father Eaton, the Oratorian, who is in this country in the interests of the Newman Memorial Church, in a most charming way related some personal modern ago after the principles and gigantic figure in our modern religious life standing for the great fact that one religion is not as good as another, that there is such a thing as objective trott submit our minds to which we must submit our minds and that even to the spilling of blood we must make the sacathees for the sake o the truth and that there alone THE HAIRSKINS OF FORT GOOD

Following Father Eaton came Johnon Stuart, a resent convert Episcopalian ministry. Archbishop Farley then in a happy way explained his profound interest in the Convert Movement and his life-long efforts to toster it. He commended in a most emphatic way the work of the League. "The freedom as well as the aggressiveness of the the Church in this country," said he, "made America entry," said he, "made America will most likely meet and come to know will most likely meet and come to know will most likely meet and come to know country," said he, "made America and Coblates of Mary will most likely meet and come to know will most likely meet and come to know each other only in Heaven. They send and receive letters only once in the winter. over five thou and converts are received into the Church each year, and

the work is growing."

The addresses were interspersed by some excellent vocal and instrumental sousic rendered by the choir of the Church of St. John the Evangelist.

DR. STARBUCK ON FREMASONRY.

What are the charges against Freemasons? That they are Masonically, that is, morally and religiously, subjects of a foreign princa or potenate, one the Duke of Sussex, then the German Emperor, now doubtless, some other prince or king; that they have so strong a songrate interest as greatly. of charity and mercy they stand pre-eminent. In matters of hospitals, homes, orphanages, asylums and other politic, and even the course of necessary justice; that a Mss n who bears witness in court against a Mason. even though guilty of burglarly and arson, is liable to expulsion from the order, as we have lately seen: that arson, is liable to expulsion from the order, as we have lately seen: that when some seventy years ago, a New England ministry, who was both a Mason and a Methodi-t, misled a girl and then murdered her, the facts though notorious, were of no avail for his conviction against the stubbornfacts though notorious, were of no avail for his conviction against the stubbornness of his double ramport; that, in public life, not to say in business, it is public life, not to hope for advancement hardly possible to hope for advancement who dispenses it. But to make them who dispenses it. except by becoming a Mason: that both the ritual and the teachings of the the heaven of Christ.

It is charged, moreover, and indeed ppears by the documents of the body, and whereas philosophy and religion alike pronounce that a man's life is not his own, but belongs first to God, then to his kindred and the common-wealth, to his kindred and the common-wealth, a man, on entering the order, surren-ders his life, in the event of treachery, to his new brethren, and authorizes them to commit a deed which the State is bound to punish as murder.

It is charged and indeed is known, that Masons, after warning given, have

regularity, the very quintessence of becognizably the very quintessence of he Masonic temper, in 1871 declared xcommunication against the German ague in the large assembly room of a Catholic Ciun on Monday evening, ceember I, was the occasion of a most william a lawful victim to any Freemason who chose to take his life."
This was not an act of the Middle Ages,
but of yesterday. Nor was the Embut of yesterday. Nor was the Emperor's offence one of Masonic heterodoxy. It was simply the use of his un-doubted right, as an independent sov-

ereign to make war on France and to besiege' Paris.

This right in general the Grand international rights most stop

hort at its sacred walls.

Moreover, these charges rest first, on ndisputed documents of the body, then on the concurrent testimony of multi-tudes of men known through their whole lives as of the highest credit. whole lives as of the highest credit.
Surthermore, these documents do not go back to the times of Innocert III. or of Gregory VII., when the whole conseption of society was different from present, or even to those of Sixtus when two different forms of so re struggling confusedly together The oldest does not go back of Elias Ashmole and of the year 1670 or there-

Whereas Rome has fully accommodated herself to the present civil order, Freemasoury distinctly claims, and within Mr. Locke read a beautiful from Mr. Wilson, a recent convert from the Episcopalian ministry in Cleveland, now studying for the priesthood in Overbrook Seminary. Mr. Wilson reversible present to prepare him-state, even to the extent of arson,

ordinate branch of the great Church of who do their duty as citizens, and public proclamation of the medieval ban against life or limb of excommuni-

Newman Memorial Church, in a most Newman Memorial Church, in a most neminiscences of Cardinal Newman. reminiscences of Cardinal Newman. reminiscences of Cardinal Newman. 'I loops up as a which, among the Catholics, would speak of rustic ignorance, disavowed by athority, speaks among the Free-Authority, speaks among the Free-Auth Authority, speaks among the Free-masons rather of the direct encourage-ment of Authority, or even of its direct command.—Charles C. Starbuck, in Sacred Heart Review.

HOPE.

CATHOLIC MISSIONARY WORK IN LHE

Boston Pilot.

So immense territorially is the field

The rigors of the long winters are terrible to live through, even for the natives. "It would not take many natives. "It would not take years like the last to make the some excellent vocal and mistumoral some excellent vocal and mistumoral sources were over the Archbishop held an informal reception during which the members of the Catholic Converts League were presented to him.

The League now numbers over four hundred, and is constantly increasing its membership.

The League now numbers over four hundred, and is constantly increasing its membership. of the animals they kill, especially hairskins, whence the name of their tribe. But they make no provision, but live from hand to mouth."

from hand to mouth."

As the country produces nothing besides hunting and fishing, when these hail, as they often do, these children of the forests have to keep long fasts. Between August and March hunting brings hardly anything, and those who have failed in the summer to lay up a store of fish ways the risk of daining of store of fish run the risk of dying of

After the enforced fast of five or six months comes the time of abundance, just during Lent! But the piety of

such was no easy work and took just Order explicitly affirm that a faithful Freemason is sure of reception into the Grand Lodge on high, which I need not say is by no means identical with had to strive single-handed against

Protestant influence. A minister once assembled the Hudson Bay Company employes in one of their forts. As they were all Protest-ants, and at that time almost lords and masters of the country, he made them take an oath upon the Bible to prevent Catholic priests from coming into

the country.
But Father Grollier came, and conthat Masons, after warning given, have applied the torch to the possessions of opponents, thereby proceeding in the way of arson against those whom they way of arson against those whom they could not persuale to be under their jurisdiction. Lastly, it is known that although of course the Grand-Master of the Order can only be subject to the body as a whole, or to a Supreme Council, and then only for crime or Masonic cil, and then only for crime or Masonic irregularity, the Grand Lodge of Paris. body as a whole, or to a Supreme Coun-cil, and then only for crime or Masonic irregularity, the Grand Lodge of Paris, irregularity, the yery guintessence of Fort Good Hope, and by the Loucheux

One of Father Grollier's first acts was to make peace between the Loucheux and the sullen Esquimax, between and the sollen Esquinax, between whom was waging continually a bloody war—a war of daily ambuscades. Newly arrived, and knowing little of the Loucheux language, and nothing of the Esquimaux, he succeeded one day in bringing about a meeting of the two peoples' leading chiefs. Taking his Oblate's cruciffs he persuaded them to place their bands on it in token of reconciliation. The present has become This right in general the Grand of Paris would doubtless have acknowledged. But Paris they claimed or the citatel of their order, so to peak, for their Holy See. All national peak, for their Holy See. All national order in the peak in the peak of their order, so to their their Holy See. All national peak intermetical rights most stop infidels.

Last year the Loucheux were made supremely happy by getting a resident missionary, Father Andemard, who set at once to learn their dialect while teaching the children religion, and find no small encouragement in the patience and devotion with which Bishop Clut performs his self-imposed task of teaching them to read and write.

For answer he lifted her hand to his lips. They trembled against it, forbid-ding utterance. That pure kiss was Stephen's farewell to the love of weman-If the kiss was tear-wet it was not his If the kiss was tear wet it was not his shame, but his glory. Christ wept tears of love, and of pain of loss—tears of tenderest human mourning! The most Christ-like hearts in the Christian priesthood are the hearts that have flered love's white sacrifice; and Stophen lived to bless the day when Stephen lived to bless the day human love came to him—love, the key human love came to him—love, the key